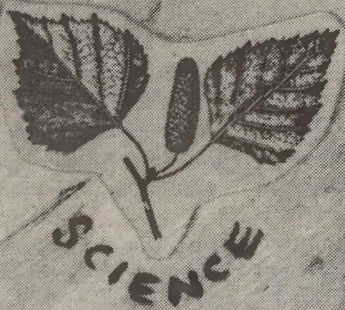


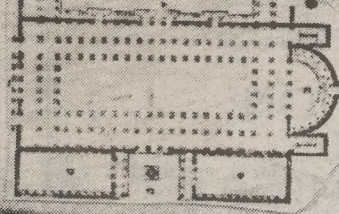
# STUDENT

BYU'S UNOFFICIAL MAGAZINE • 10 APRIL 1991

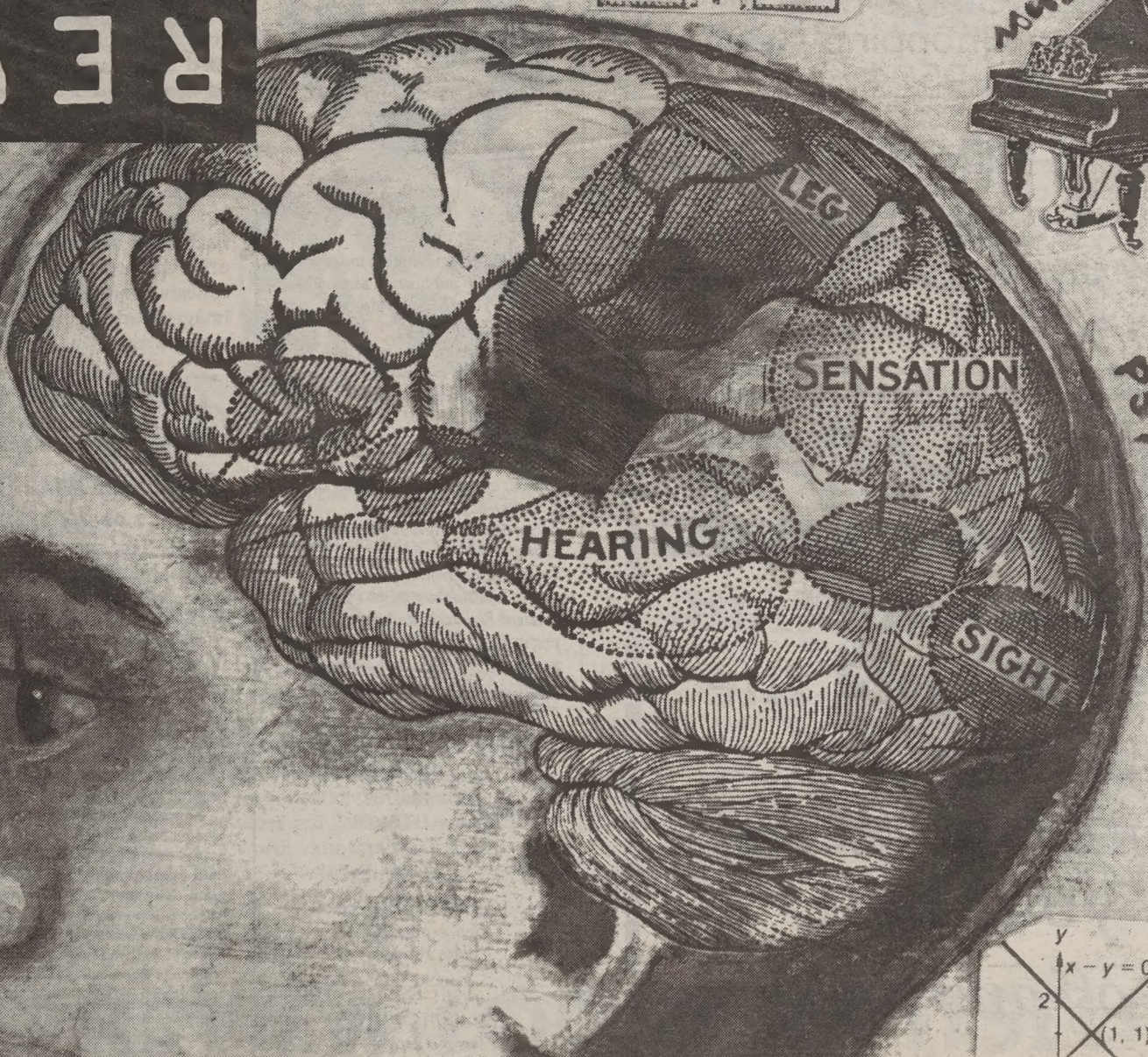
# REVIEW



ART HISTORY

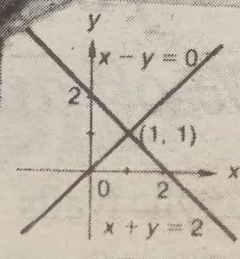


PSYCHOLOGY



D. — Que voyez-vous ?  
R. — De l'eau.  
D. — De quelle couleur est cette eau ?  
R. — De l'eau. »

LANGUAGE



MATH



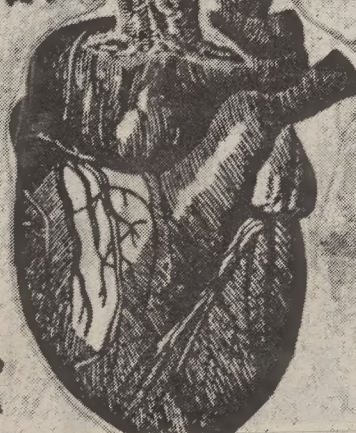
ART



PHYSICAL  
EDUCATION



FAITH



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S T U D E N T



R E V I E W

Student Review is an independent student publication serving Brigham Young University's Campus Community.

Student volunteers from all disciplines edit and manage Student Review. However, opinions expressed are those of individual authors and do not necessarily reflect the views of the SR staff, BYU, UVCC, or the Church of Jesus Christ of Latter-day Saints.

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STUDENT REVIEW • FINAL WINTER ISSUE  
APRIL 11, 1991

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# A NOTE ABOUT THE COVERS

The covers this semester (excluding the War Issue and the Student Enquirer) have been part of a series. At the end of fall semester, I proposed to the staff of the *Student Review* that I design a new cover every week with the goal of creating covers which would be visual editorials. Each cover has been entirely different for a reason, each one a cohesive unit where the type and images work together in communicating a mood and message.

Some of the covers have related to articles within the magazine and some have had their own message, unrelated to the content of the magazine.

Look for the "Year in Review" issue in August which will show all of the covers for this year.

Thank you for your support of the *Student Review*.

Christopher Liechty

## L E T T E R S

### PRIEST/MOTHER—HOOD?

TO THE EDITOR:

I am writing in response to Diana Hind's article, "Women and the Priesthood." She made some good observations about the benefits of sexual equality in the Church. After being a mother for almost 12 years, I cringe when someone draws parallels between motherhood and priesthood; it's a dangerous road fraught with misconceptions.

I don't recall reading that the priesthood was restored for the benefit of LDS males age 12 and over. I'm quite sure that the Lord restored the priesthood to the earth to bless all Church members equally and, in a broader sense, to bless all earth's inhabitants. From infant blessing through baptism, patriarchal blessing, temple marriage, and grave dedication, priesthood blessings are endowed upon male and female equally. I think Diana was completely correct when she wrote of the healing power available to women. I don't believe an LDS person must be ordained to the priesthood in order to ask the Lord for divine intervention. Because blessings are predicated on the faith of the person receiving them, not necessarily on the priesthood holder offering them, all faithful LDS need only ask sincerely. The priesthood restoration guarantees that the Lord will consider the request and will be able to act upon the request, regardless of the age of sex of the person asking.

While LDS males hold the keys to the priesthood, they're not the only ones allowed in the car. In fact, as Diana suggests, they may not be the only ones with license to drive. When we stand up in testimony meeting and express gratitude for our husband's/father's/boyfriend's priesthood, we imply that he owns that authority. "Priesthood" is not synonymous with "priesthood holder."

In order to hold the priesthood, a person must be male, at least 12 years old, and proclaimed worthy by his bishop. In order to become a mother, a person must be female, ovulating, and sexually active. The criteria for motherhood and priesthood have nothing in common. Many worthy women will never have the opportunity to be mothers. By equating priesthood with motherhood, we sometimes lead these women to feel that they are somehow unworthy. Many women who have no interest in responsible parenthood will become mothers. Motherhood is a biological phenomenon.

Finally, I find no scriptural reference to support the "God gave men authority: God gave women wombs" equation. If priesthood corresponds with motherhood, what corresponds with fatherhood? Is the nurturing of children restricted to women? Priesthood is not exclusive to men. Parenthood is not exclusive to women. Priesthood and motherhood are not the same thing.

CONNIE ERDMAN  
SPRINGVILLE

### JENSEN POLITICALLY INCORRECT?

TO THE EDITOR:

David A. Jensen's article "The Intolerance of Political Correctness" (March 6) was no surprise. While he covered the main issues of the debate, he failed to place it in context. The PC issue is part of a larger debate over what constitutes a good general education curriculum, an issue BYU is now beginning to face, decades behind most other universities. While BYU has just adopted a "World Civilization" requirement, other universities that have required this of all students for decades are questioning the content of the curriculum.

BYU is, in fact, doing just what Jensen

criticized the "new McCarthyism" of attempting to do. He wrote that "when classes suddenly become mandated for entire student bodies, it clearly is not an attempt at cultural enlightenment, but political indoctrination." Does Jensen consider American Heritage and World Civilization "political indoctrination" classes? Or are these fundamental courses in a liberal arts curriculum?

Jensen correctly points out that "multi-culturalism" is attempting to "ensure that students act in politically correct ways," by imposing "new speech and conduct codes." And that "these codes are entirely antithetical to what the university has traditionally stood for." He should reread the BYU Honor Code which requires all students and faculty to "not verbally abuse any person." The PC brigade would like to broadly interpret this code to include issues of culture, race, and sexual orientation.

ABU-JIHAD

TO THE EDITOR:

I was very discouraged to read David Jensen's article "The Intolerance of Political Correctness" in the March 6 issues. Mr. Jensen fiercely attacked a growing movement of multi-culturalism. He compared it to a new "McCarthyism," condemning it as targeting the white male establishment.

The values that the "white male establishment" shares are very useful in dealing with American culture, but without an understanding of other cultures we may overlook our own weaknesses and glory in our own ignorance. We should not necessarily condemn the values of our own culture, but must applaud any chance we have to be educated in different cultures.

JEFFREY Q. SANDERS  
PROVO

### JOANNA WHO?

OPEN LETTER TO JOANNA  
BROOKS: WHO IS JOANNA  
BROOKS?

JOANNA:

I just finished reading "An Open Letter to Amy Baird." As I read this particular article (letter), I began to wonder why you had to de-emphasize the fact that Amy had been elected to the office of President of BYUSA.

With comments like "please remember this year that you represent a very small part of BYU," I began to realize that maybe you are insecure in your own duties as editor of a very insignificant newspaper.

Nest time you write such a worthless article which has no good to contribute to anything (no, not anything), remember that very few people even read this paper and even fewer care what you have to say concerning important issues. Try saying something positive in your paper.

PAUL BURNHAM

### REASSESSING AMERICAN HERITAGE

TO THE EDITOR:

Bravo Matthew Stannard for your piece on American Heritage! It is distressing that as the Church becomes more internationalized, we at BYU seem intent upon filling our students' minds with the "correctness" of our civilization, that they might be immunized against the falsehood of other civilizations.

Was it not wonderful to hear Dallin Oaks say recently, "People sometimes ask me what can be done to 'open China.' In response, I state my belief that China is already 'open'—it is we who are closed. We are closed because we expect the Orient to be the same

SEE LETTERS  
ON PAGE 9

UPB

# THE UNIVERSE LOOKS AT THE REVIEW

BY MARK L. REED, EDITOR OF THE DAILY UNIVERSE

My first experience with *Student Review* was in Cape Town, South Africa.

I only had a few more months to serve on my mission, and the letters I received had dwindled to about one a week—Mom's. It was a rainy day in March 1987, a prelude to a wet, cool winter.

The manila envelope in our mail box instantly brightened my day. I knew from the writing on the front that inside was an application to BYU I had asked my brother to send. What I couldn't understand was why it was so big and why the postage was \$4.

When I opened the envelope I found three things; an application to BYU, a letter from my brother and a copy of the *Student Review*. I read my brother's letter first. He wrote that I needed to read a specific article in the *Student Review* about serving a stateside mission.

PMS, or Post Mission Syndrome, was the topic *SR* had chosen to address that week, and the article on stateside missions was of interest to my brother because it

mentioned our hometown. The gist of the article was that people who served stateside missions need not be ashamed of where they served. The last line went something like this: "So the next time someone asks you where you went on your mission, lift up your head, look them straight in the eye and proudly tell them where you served. Even if it was the Burns, Oregon Mission."

By mentioning that metropolis in eastern Oregon, *SR* gained a faithful reader. The rest of the issue provided a large amount of entertainment for a missionary starved for American humor. I read most of the issue while on lunch break, and finished reading it cover to cover that night when we returned from our appointments. I soon shared the *SR* with one of the assistants to the president, and the next thing I knew, the issue had become part of the reading material at the mission office.

I guess what I have enjoyed most about *Student Review* is the



humor—the way the writers are able to poke fun at some of the idiosyncrasies of our Mormon culture.

However, this year I have noticed a distinct step away from this form of humor. *The Daily Uniforce* and the *Student Enquirer* have been a couple of exceptions to what I see as a major change toward trying to be more serious. *Student Review* has been moving in this direction for the past couple of years and has addressed some worthwhile topics along the way.

In a way I think this is what the

founders of *SR* had in mind, that is, to provide information about topics that might be considered taboo by an on-campus publication. In the beginning humor was a tactic used to attract readers, and this approach worked. Unfortunately, I think, the switch to serious topics has lost a large percentage of the readers who come from mainstream Mormondom.

I find myself in this situation. After reading some of the articles in the homosexual issue, I guess I just kind of tuned out for a while. I don't know if I am prejudiced toward these individuals or if I just thought some of the articles went a little too far. Maybe my problem is I still want to laugh and not be revolted at the same time. It's one thing to deal with and enlighten people on controversial topics, but I wonder if sometimes *SR* deals with them just to say "homosexual" out loud.

Sometimes it appears *SR* is comprised of English majors who merely have an ax to grind. Part of being a newspaper is reaching a

target audience and providing people with information. Lately, some of the writing in *SR* seems to have been done simply for writing's sake. It's almost as if *SR* is published only to please those people who work at the paper.

While *The Daily Universe* has been chastised by *Student Review* for not labeling an occasional piece of satire, I think it has been tough for many readers to take *SR* seriously for the same reason. You become accustomed to its style, and all of a sudden you can't tell whether a story on feminism is a joke or the writer actually believes in what he or she has written. I guess it's a catch-22; *SR* needs to be funny to maintain its readership, but it can't fulfill its desired role of informing people about fringe topics without being semi-serious.

I hope *SR* is able to continue publishing and finds the happy medium its readers are searching for. For now, when I pick up *SR* on Wednesday mornings, I never know what I will get. Δ

## STUDENT REVIEW LOOKS AT ITSELF

BY JOANNA BROOKS, EDITOR-IN-CHIEF

It's been an interesting semester here at the *Review*.

With war in the Persian Gulf, the environment crumbling around us, and American Heritage spawned ethnocentrism spreading, we had our hands full with save-the-world crusades. "Too serious, too negative, too anti-\_\_\_\_," some readers cried.

It was a semester for Bertha, for Schwinn Peaks, for UFO's at BYU, for the Cougarette Ten-Day Twinkie Diet. "Not funny enough, not enough sophisticated humor," some readers shouted.

Cringe at the criticism?

No. We love criticism.

In fact, as our opinion editor says, "When I get a lot of

response, I know I'm doing my job."

Getting a response drives us. There are few other motives that would drive someone to write for the *Review*. Some are do-gooders; some are impassioned writers; some are outcasts who have nowhere else to go. But most of us are vain, that's for sure. We like seeing our name in print; we like hearing people talk about our articles as we walk the halls of the SWKT incognito; we like it when people write emotional letters to the editor.

And since your response is so important to us, we listen to it. We react to it.

During a recent meeting, the entire *SR* staff sat down and discussed the reactions the *Review* has elicited over the semester. We asked ourselves, "Are we too negative?" "Do

we watch too many foreign films?" "Do we wear too much black?" "Do we laugh enough?" "What are we?" "What do we stand for?"

Outside observers could call it an identity crisis. At the *Review*, it's just business as usual. As an open forum representative of and responsive to BYU students, we need to adjust focus and direction every semester, to stay in touch.

And so, next semester, we pledge to be more humorous, to bring you more pages of campus life every week. We pledge to be more balanced, to represent both sides of the issues. We pledge to preach less and reflect more—more personal essays, fewer philosophical treatises, fewer lectures. We pledge to focus on issues that concern BYU and BYU students. We pledge to only save the world once in a while.

## THE ORIGIN OF STUDENT REVIEW

BY LAURIE MCBRIDE

The *Student Review* is a mystical thing. Weekly, it ominously appears around the edges of campus and in front of various supermarkets. That "unofficial" status gives it a kind of enigmatic, forbidden feeling. Everyone knows that as regularly as the sun rises the *Student Review* will publish, but how did this entity come into existence?

Back during the spring of 1986, B.J. Fogg, the founder of the *Student Review*, called a meeting to gather student interested in starting another campus newspaper. Forty people showed up, all with different ideas on how a new paper should get started. Though some of the ideas were really crazy, they all envisioned creating an open forum that would better represent the B.Y.U. student's voice. Throughout that summer a few of these students tried everything

they could to get their ideas to materialize. Their plan included getting a sponsor from one of the campus's college departments. With sponsorship, the paper could get the financial backing it needed and be distributed on campus. To get sponsorship, the central organizers of the paper, B.J. Fogg, Eric Tanner, Kip Larsen, and Bill Kelly, had a plan of action: they would wine and dine top administrators and convince them that they had a good idea. Armed with sparkling cider and cream puffs, they met with the different college heads. "Is this a bribe?" one of the administrators asked. "You bet!" Unfortunately, the sparkling cider was not quite strong enough; the four were unable to get the sponsorship they were looking for.

The summer was quickly coming to a close and there seemed no hope for getting any help with this



project on campus. But the *Student Review's* founding fathers did not falter. They were determined to publish a paper even if they had to type it, xerox it off, and distribute it by hand in their classes.

Though it practically cost them their souls, the first edition of the

*Student Review* came out that fall without a sponsorship and without any advertisements. Bill Kelly paid for the entire issue with his mom's Visa Card. Producing the paper in the early days was incredibly labor intensive. One person managed all the advertising and business for the entire paper, a job now completed by more than ten individuals. All the work was done in Bill Kelly's house using his little personal I.B.M. computer. Paste up, done completely manually, and all other aspects of putting together the *Student Review* were completed right there in his house. The paper only had one artist working with them that first year. When they were pasting up the copy, the artist could see the amount of space available and do the drawing right there and in just a matter of minutes. Distribution of the *Student Review* was also very labor

intensive. Before the *Student Review* had those nifty little stands to stack the paper in around the outskirts of campus, the staff would pass out the paper door-to-door at various apartment complexes each week.

At the end of the first year of publishing the *Student Review*, the staff decided to close with a really big issue entitled "Fascination with Fame." The head lines were designed to be really eye catching and attractive. It wasn't till the printing of the entire edition was complete that they noticed a major type-o: "Fagination with Fame." The editors of that edition promptly decided that "fagination" was really the correct spelling of the word "fascination," and distributed it anyway.

SEE ORIGINS ON  
PAGE 5

# "THE SATURDAY'S WARRIOR SOLUTION"

BY F. LINES



Consider a rather mundane statistic. The national birth rate is 15.5 children per thousand. Yawn. But now look at an astonishing comparison. In Utah county, the birth rate is 25.1 youngsters per thousand. And whereas the national death rate is 8.7, the local death rate here in Happy Valley is 4.1. Unless you're a moron, (and I think some of you suspect the awful truth), you should be able to see a catastrophic trend occurring in our cozy little valley. Yes, there is a pronounced difference between the two rates and this combination of too many youngsters and too many oldsters in Utah County is hurtling our fair population to a disaster of cataclysmic proportions.

The specter of Shanghai and Mexico City looms over the fair denizens of Geneva, Lindon and Provo. Crime will rule our streets as the overcrowded and underemployed hunt relentlessly for food and shelter. Diaper shortages will plague ShopKo shoppers. Riots will erupt at Food-4-Less in the Gerber section. Slushball fights of Calvinistic proportions will break out at the ski lifts as the combined exhaling of the masses will melt Utah's perfect powder into a soggy, slimy slush.

In our lovely Deseret, the Saints of God will not meet, but fight as desperate mothers bicker and hoard Toughskins and Garanimals. Day-care prices will soar higher than Geneva's PM10 levels forcing parents to find new care solutions for their zesty zygotes. Student parents, those "love-wonders of Wymount," will revert to lugging their papooses to class in their backpacks and briefcases. American Heritage will never be the same. It will become a Monday/Wednesday version of Sacrament meeting with crayons, coloring books and red-faced parents escorting their Cheerio-chucking children out to the lobby. (I hope the new JSB has a quiet room.) Frank Fox and Clayne Pope will not only require students to buy their textbooks, but could make a fortune by requiring the "American Heritage Quiet Book" for all parents taking the class.

The future of an over-populated Utah County looks even grimmer when we consider the inevitable traffic problems a burgeoning populations brings. A flood of wood-sided panelled stations wagons and oversized Ford and Dodge minivans will clog the streets. Drivers, with that frantic look in their eyes that only comes with having 8 children—3 still in diapers and all pre-pubescent, will endanger all our lives as they race their bundles of DNA to pinewood derbies, piano lessons, babysitters and doctors appointments. If Utah County streets are frightening to maneuver now, imagine the terror driving will be in the future. And as if there aren't already enough weird LDS bumper stickers and personalized plates around today, tomorrow's Utah Valley's roads will be inundated with witty messages like "Honk if URLDS," or "I Brake for the Three Nephites."

And if our roads won't be safe, can you imagine what will happen when these kids become teenagers? More and more sessions of "Especially for Youth." More and more Bishops frantic over the growing number of confessions as these thousands of walking hormones reach 16 and start dating. More and more *New Era* cover stories about morality. What will our happy valley become?

Of course, this population explosion would even intrude on our Church meetings. With over-populated but exceedingly fruitful wards, testimony meetings would evolve into 70 minute baby-blessing marathons. Testimonies would become a rarity heard only at the end of "true" talks, Youth Conferences and in seminary.

So, with the end of civilization as we know it staring us in the face, what are we too do? As it usually does, my own Mormon "Cultchur" provided the answer. (For the uninitiated, M.C. provides answers to all philosophical, political, ecological, sociological, Constitutional and fashion questions too!!!)

So, gentle reader, you ask where the solution is to be found?

Scriptures? The Church Archives? The '57 version of *Mormon Doctrine*? Forged documents? Certain emeritus G.A.'s war and baseball stories?

Ha! Guess again!

The answer to this burning question is found in the thoughtful dialogue and poignant songs of *Saturday's Warrior*. In perhaps the most moving and profoundly poetic song of this modern Mormon masterpiece, we find these words written:

Everyday the world is getting smaller by far. Bursting at the seams, what can we do-oo-oo?

Zero population is the answer my friend! Without it the rest of us are doo-oooooooo-oommed!!!

Who can survive? Who can survive? Not one of us will be aliiii-iiiiiiiiiii-iiive!

Who can be strong? Who can be strong? When all the food is go-oooooooo-ooone.

Haunting. Deep. True.

Within in that simple stanza, we can all see what must be done to begin the simple process of saving our beloved Utah Valley: Zero population!

So let's get on with it, Utah Valley. Let's stifle the birth-rate, and make our world a nicer place to live. Tear down the rabbit hutches, ban married students with children from having cars, install those strange machines found in gas station men's rooms throughout the valley and everyone just learn to control themselves.

You married people, for your own future sanity and respiratory health, just slow down. With the bad air in Utah County, there is far too much baby-making going on in this valley to be healthy. Relax, take Lex de Azevedo at his word and pray the millennium comes soon.Δ

F. is an uptight single guy who spends his weekends lip-syncing to Saturday's Warrior tunes. His life-long ambition is to play Jimmy and meet Lex de Azevedo.

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# BAIL ME OUT BERTHA

DEAR BERTHA,

I have a phobia of being decapitated by a crazed chainsaw killer in the woods, could you please help??

—Desperate, but not headless  
P.S. Bertha, be a real woman and come out of the closet.

DEAR DESPERATE ONE,

Obviously your phobia is a reaction to that traumatic experience you had at Boy Scout camp a few years back. Bertha is quite worried. In many cases phobias are merely a personification of undesirable traits one sees in herself. While you fear a crazy chainsaw-wielding murderer, it is you yourself that is the logging lunatic. My advice: stay out of the woods - the smell of pine sap is likely to arouse your latent rage,



sell the chainsaw you just got from the pawn shop - your roommates will thank you, and lastly, do yourself a favor and go to a psychiatrist for some professional help - if a real shrink is too expensive I'm sure the folks down at the Honor Code Office would be glad to practice on you.

P.S. Bertha is most definitely a real woman and so is my dear friend Gwen, but you are sadly mistaken to confuse us. Leave the omniscience to me.

DEAR BERTHA,

I love you and would like to bear your children.

—Hopelessly in lust

DEAR HOPELESS,

Yours is the latest in a seemingly endless line of requests for my maternal abilities. If I obliged every one of my admirers the world would long since have become overpopulated. Bertha genes would flood the gene pool creating horrible inbred Bertha mutants. I'm terribly sorry, but to save the planet and civilization as we know it I must refuse.

## EAVESDROPPER

KIMBALL TOWER,  
MAR 18, 11:03 AM

Girl: "I have to study this afternoon so I can go to the library tonight."

STUDY ROOM ON 2ND FLOOR HBLL,  
MAR 14, 10:32 PM

Observant girl: "Look at Dave's collar. Is that lipstick!?"

Not-so-perceptive girl: "Could it be juice?"

BOOKSTORE CHECKOUT COUNTER,  
MAR 12, 2:15 PM

Customer buying Paul H. Dunn tape: "I found this in the Fiction section."

RB LOCKER ROOM,  
MAR 20, 1:48 PM

Wannabe Brainy Guy: "Harvard and Yale would take me for sure... If I can't get in here after my mission, I'll go to Ricks."

IN FRONT OF TANNER BUILDING,  
APR 2, 11:19 AM

Boyfriend of bishop's daughter (worried): "So did your dad say anything about last night?"

Bishop's daughter: "Just that if we wanted to make out we should come inside where it's warmer."

## TOP TWENTY

1. gummy bear fights in the library
2. pet bunnies
3. riding bikes in the rain
4. superficial love
5. tax refunds
6. out of body experiences
7. foreign country summers
8. reverse psychology
9. Joe's Spic & Span
10. backrubs in class
11. turquoise jewelry
12. Zippy the Pinhead
13. Utah Symphony
14. New REM album
15. indecision
16. Bessie the (pregnant) milk beast
17. Hare Krishna dance contest
18. living w/o roommates
19. listening to Conference in the canyon
20. popsicle weather

## BOTTOM TEN

Toothbrush packaging, instant engagements, bitterness, military bureaucracy, hostile roommates, unbridled passion, snowboarding on Sunday, boyfriends/girlfriends with roving eyes, HFAC models.

## ORIGINS, CONT. FROM PAGE 3

Roger Leishman, joined the *Student Review* staff during the fall of '86 and served as the resident "universal genius" for the paper. During that time, not only was he the *Student Review's* first associate editor but he was also working on his masters in linguistics, acting for a professional troop in Salt Lake, singing in a barbershop quartet, and teaching an English 115 class. Not only that, but he was also awarded Outstanding Humanities Student of the Year. Roger was a veritable renaissance man. While keying in articles for the paper into the computer, Roger was able to simultaneously reword and copy edit all the articles for every edition. Recently, Roger has graduated from Yale law school.

From the very start, the *Student Review* has been behind many of the political movements on campus. During the first few years of the reviews existence, BYU's administration got this idea that all off-campus housing needed to have resident assistants. These R.A.'s were suppose to live in every apartment complex and the make sure everyone behaved, much like they do in the freshman dorms. The *Student Review* rallied the student body with articles of

outry and saw to it that this proposal was never put into effect.

The *Student Review* has always been famous for its parties. Among the first was the Hare Krishna/massage party. Several folks from the local Krishna community came and taught the SR staff massage skills. The evening concluded with lessons in vegetarian cooking as well. Because the paper has always been on the verge of financial destruction, at one pajama party the staff got the idea to sell quiche. Dressed in their p.j.'s, everyone went door to door trying to pawn off their egg-vegetable concoctions. Unfortunately the quiche business didn't work too well.

The original SR staff is long gone, except for B.J. Fogg who is presently hibernating in the innermost depths of the J.K.H.B. doing his graduate work. The rest of the former staff are all off working, completing master degrees at other universities, and basically living happily ever after. Among this group there has even been a couple of *Student Review* marriages (let's hear it for Happy Valley!). Unsurprisingly, in order to show their true commitment to the Review, their babies all have been named with the initials like Sariah

Rebecca, and Stephen Robert. Today, the original staff has been replaced by another bunch of students with little in common but a value for free speech and good times. Though many aspects of the paper have changed over the years, the basic format is still the same, and the *Student Review* still has the same goal of providing an open forum for student thought. Δ

Laurie is a real neat person. She writes well and is currently single.

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IMPORT  
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# REFLECTIONS ON BYU'S RELIGION DEPARTMENT



## FROM THE RELIGION EDITOR

This week the Religion Staff has focused on that "uniqueness" of BYU outside of football—religion classes—and they have come up with many interesting questions. Sadly, we were unable to illicit answers from

the "Horses' Mouths" per se, but what we have collected reflects many hours of thought, conversation, and caffeine-free nights. Two of the staff even squared off, and even though it is no Ali-Spinks rematch, their pro/con articles

examine many of the pertinent issues facing the Religion Department (as we see it). So delve in and enjoy. You don't have to agree with us, but hopefully some of our thoughts may cause you to, in a sense, look before you leap. And if

you have any suggestions for grand, celestialized religion professors, or those who should be candidates for outer-darkness, send them to us. We'll take your suggestions, and next Fall semester we'll publish them in Student

*Review's Home Shopper's Guide to the Translated and the Fallen*—of course after the "drop without the dreaded 'W'" date has safely passed by.

We wouldn't want to influence you.

## BYU'S RELIGION CLASSES

### PRO

BY CHRISTINE CUTLER

"For everything you get, you gotta give." My high school chemistry teacher drummed this layperson's interpretation of the Second Law of Thermodynamics into my head. I didn't understand at first how this law translated into thermodynamics, but I could still see and appreciate its application. I've found this law holds not only for thermodynamics, but also for every other discipline we enter or endeavor we undertake. What we get out of something is largely related to what we put into it.

I've heard a variety of comments about the religion classes offered here at BYU, the religion core requirements, the teachers, and the material taught. Some people glow with enthusiasm when asked about their favorite religion class or professor—others moan in endless complaint. I suspect the Second Law of Thermodynamics might be at work here.

If I were to pick a fight with the Religion Department at BYU based on my own experiences, my arguments would be scanty at best. Who or what would I target? The professors I've had? No, they've been excellent. The material we've studied and learned? No, I've really enjoyed learning about the Church and the Gospel. The grading system? Theoretically, I could find something to say about that. My overall experience, however, has been a very positive and rewarding one, and I'm grateful for the opportunity to take religion classes.

As with any field, department, or university, some individuals are more capable, interesting, and knowledgeable than others.

The Religion Department is no exception. Some of the professors seem to invite sleeping in class and mental cruise control while others can hold the entire class captivated, interested, mentally stimulated, and spiritually fed. Knowing how teachers can bring a subject to life or kill it outright by their treatment of it, I have carefully selected my religion class teachers and I've been fortunate to have excellent professors. Their love for people, for studying the scriptures, for the Gospel is often contagious to those who are willing to be influenced.

Religion classes offer an opportunity to study the scriptures, to learn correct principles and doctrines, to ask questions, to discover personal application, and to strengthen and to build testimonies. Of course, this is a two-way experience between the teacher and the students. Both teacher and student have a responsibility to be prepared, to be involved, and to seek the Spirit in order to fully benefit and learn from the class. My best experiences in religion classes have been when the teachers have encouraged questions and comments, when they taught and testified of correct principles and their applications, and when students shared their experiences and testimonies. This was uplifting for everyone. I used to leave one class I audited exhilarated by the full class involvement, the sharing of personal spiritual experiences and ideas, and the outpouring of the Spirit. I received no credits or grades, but I learned a lot and had a wonderful spiritual experience. The Second Law of Thermodynamics is true "For everything you get, you gotta give." Δ

### CON

BY ROB FERGUS

"What the heck is that?" I gasped as I walked into the Joseph Smith Building. There, standing near the auditorium, was a giant white ox. But it wasn't a normal ox. This ox was glowing brightly, quickly betraying its identity as a sacred cow.

Puzzled, I approached the beast, marveling at his sheer beauty. *Why is he here?* I wondered. And then he winked at me. *I must be dreaming,* I thought, *I'll be waking up any time now.* But then the ox started to speak.

"You've got to help me," he said. "I've been trying all day to get an audience, but no one takes me seriously. I don't think the administrators here can see me, and the students just walk by pretending that I don't exist."

"But," I gasped, "I don't know—"

"Just listen for a moment. This is really important," he said. "We have a problem here, and we need to address it rationally, so don't lose your cool. I've noticed that the Religion Department here has really grown, and it offers a marvelously diverse range of opportunities to the students. However, I hear a lot of students complaining. They claim the classes are boring and a waste of time. Others complain their religion classes require too much homework for a class that's only worth two credits. I even heard one guy claim he got an 'A' in a Book of Mormon class without reading a single verse."

"So what are you saying?" I asked.

"The problem is the students have no way of taking advantage of the wide variety of teaching and grading styles manifest in the Religion Department's diverse faculty. To remedy this situation, I propose that the department follow the Honor Department's example and publish a section by section course catalog listing each class's focus, and each professor's teaching and grading policy."

"That sounds great," I exclaimed. "That would really help us students find the religion class that fills our individual needs."

"Exactly," said the ox. "I'm working on it, but the issue seems to be more of a sacred cow than I am!"

As we laughed about that, I commented that students could also get involved and publish a sort of *Home Shopper's Guide to Religion Classes and Professors*—a discussion of individual religion classes and teachers from the student's viewpoint. It could be used in conjunction with the Religion Department publication, enabling students to find a religion class that fits their needs.

"If I want a lecture-type class that resembles a fifth year of a seminary—taught by a charming professor with lots of humorous anecdotes—I would be able to find it," I laughed.

"And if you want a serious, heavy-duty class where the teacher encourages class discussion and debate," said the cow, "you could find that too. The point is, whatever type of class you're looking for, you need a way to find it."

"I'm willing to do my part," I said. "I'll be glad to start working on the *Home Shopper's Guide*."

"Great," said the ox, "I'm glad to see that someone is willing to improve things around here."

"Of course," I said, "it's the Lord's university. I want it to serve our needs in the best possible way."

"Exactly," said the ox, "that's why I am here. I was translated after serving as the model for the temple font in the Salt Lake temple. Now, even though I am perfected, I have a hard time getting people to listen to me. Thanks for your time. See, it isn't so hard to deal with sacred cows after all, is it?"

And as he left, I had to admit that it wasn't; in fact, my experience had been wonderfully enlightening—something any prophet would have been proud of. Δ

## FROM THE HORSE'S MOUTH

PECULIAR DOCTRINES WE'VE HEARD LATELY—



- The Song of Solomon should only be read and studied by married persons. It is not to be used by single people.
- It is the duty of good to uphold evil, since without evil, good would cease to exist.
- The arc of the covenant was brought across the ocean by Lehi, and is now in the possession of the Seminole Indians in Florida.
- Dogs have more charity than people because if you kick a dog it will turn around and lick you.
- In the year when Easter falls on April 6, Conference Sunday, Christ will appear on Temple Square and announce for everyone to move to Missouri.
- The reason that there are so many horses in Utah is that at the Second Coming, all vehicles will be destroyed and the Saints here don't want to walk all the way to Missouri.

Send what you hear to: *Student Review Horse's Mouth*, PO Box 7092, Provo, UT 84602.

# I HAVE AN ANSWER (QUESTIONS TO GOSPEL ANSWERS)

BY ROB FERGUS

*A: New Age spiritual beliefs are directly opposed to the teachings of Jesus Christ.*

**Qs:** Doesn't the scriptural concept that God is "in all things, and through all things, and is round about all things" (D&C 88:41) give credence to a New Age concept of God as an ultimate reality of immanent truth? If such a concept is incompatible with the restored gospel, what are we to make of Orson Pratt's exegesis of this belief in *The Great First Cause*?

If we are opposed to the New Age thinkers claiming to be manifestations of God, what are we to make of Christ's statement (even to the Pharisees) that "Ye are gods"? And what about Joseph Smith's statement that man's mind "is co-equal with God himself" (*Teachings of the Prophet Joseph Smith* 353)? And what about the doctrine of "Oneness"?

If we are opposed to the New Age doctrine that metaphysical

ignorance separates us from higher consciousness or God, then what should we think about Joseph Smith's statement that "a man is saved no faster than he gets knowledge" (*Teachings* 217)?

If chanting is not an acceptable medium through which to communicate with God, why do we claim that the "song of the righteous is a prayer" unto God (D&C 25:12)? If we do not believe that we can communicate with God through ritual, then why do we have the temple ceremony? If meditation is unacceptable, why did Nephi receive his greatest vision while he "sat pondering in [his] heart" (1 Ne 11:1)?

As to New Age beliefs about spirit guides, haven't all Aaronic Priesthood holders been given the keys to the ministering of angels (D&C 13)? Didn't Nephi, John, and others receive guided visions? Aren't we asked to give heed to the "true messengers" of the Father

and given keys by which to identify them (i.e. "shaking hands"—D&C 129)?

Granted, some of the New Age thinking is erroneous, but didn't Joseph Smith teach that all religions have at least a little bit of truth, and that we should "gather all the good and true principles in the world and treasure them up, or we shall not come out true 'Mormons'" (*Teachings* 316)? I stand firmly behind the prophet when I repeat his words that "one of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may" (*Teachings* 313)—even from the so-called "New Age" beliefs.

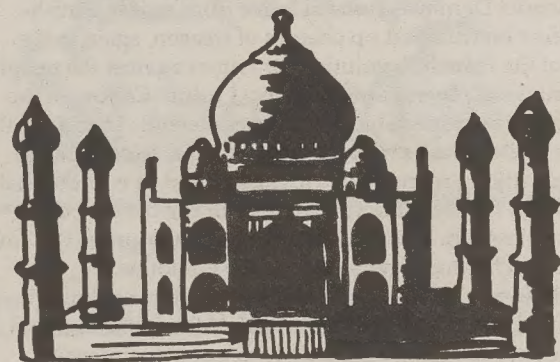
Δ

**Editor's Note:** This new monthly column looks at the latest in *Ensign* answers. If you have questions concerning the latest, monthly answer, send in your list of questions to: *SR A&Qs* PO Box 7092, Provo, UT 84602.

## NEEDING UNDERSTANDING: ISLAM 101

BY ERIC L. CHRISTIANSEN

اقرا باسم ربك



Sadly, in this new era of "enlightenment" and "equality," biases and ignorances still appear. Case in point—The Persian Gulf War.

From the day when the American soldiers first touched down to the conditional cease-fire, the news media harped on the strict moral code that the soldiers were being "forced" to live under: no alcohol, no naked pinups, no contact with the local women. Very few media reports truly looked at the source behind the codes: the Islam religion.

Sadly again, many students at BYU thought the soldiers were being put under severe duress. "After all," said one, "we're over

there saving their butts. We should be able to do what we want."

Other students made fun of the Arabic customs and traditions such as the daily prayers and the required clothing of women. What they fail to see, however, is how close many tenets of the Islam religion parallel our own Judeo-Christian beliefs—especially Mormonism. This attitude of ignorance is not limited to Islam either. It can be found in our actions towards Buddhism, Hinduism, and other non-Judeo-Christian based religions.

So what can be done at BYU? Institute semester classes on Islam, Buddhism, and Hinduism but don't put them in a poli-sci or

international relations class—they need to be placed under religion. That's right. They are religions and they need to be taught as such.

The religion department does offer a few general survey courses on other religions, but this does not go far enough. A person does not learn about Islam in two or three weeks, and not even in one semester—but it is a start. I will go even further to say that two or four of the required religion credits should be filled by taking such a class.

As far as the subject matter, classes should be taught from an Islamic, or Buddhist viewpoint with *no* emphasis on how the religion relates to Mormonism or

other Judeo-Christian religions. Such a Mormon-centered approach does not generally breed respect, or even knowledge. Comparisons tend to reinforce people's own values instead of acceptance of another's, since people will only look for those things which mirror their own values—instead of objectively studying for any and all truths that may be found.

It is time for such classes to be offered. As Dallin H. Oaks recently pointed out, China is ready for us, but we are not ready for them. Missionary work relies on common ground, thus Paul of the New Testament referred to Hebrew ideas when teaching Hebrews, Greek knowledge when teaching Greeks,

and Roman ideals when teaching them. How many of us could relate the Gospel in the context of Islam? or Buddhism? or Hinduism?

But don't wait for the Religion Department to offer classes before you begin learning about these other cultures. It may be years before Elder Oaks proposal is accepted here. Do your own research, and look around.

You'd be surprised at what BYU already has to offer. Δ

# THE POETRY OF SUSAN ELIZABETH HOWE

*Susan Elizabeth Howe, professor of English and Creative Writing, has never been in a hot air balloon, but she has received a Ph.D from the University of Denver, and had published her poetry in numerous journals and magazines, including Shenandoah, Literary Review, and The New Yorker. After receiving an undergraduate degree from BYU in Spanish, she spent six years as an editor with Houghton-Mifflin Company, and also worked on the editing board of Exponent II. She has written a play, "Burdens of Earth," based on the life of Joseph Smith, and is currently working on another about Flannery O'Connor. And if there are any astrologists out there, she was born on the cusp, torn between the cycles of Leo and Virgo.*

GWENDOLYN BROOKS,  
NOVEMBER 27, 1990

Her voice: hum and buzz, all the bees  
home in the hive and hopping  
and the honey rich, honey mellow.

No dancer of arabesque, pirouette,  
she zings the straight line,  
how she'll give it to you.

Follow, and she will scatter sunlight  
on passages within: dark brilliance  
flowering. And the necessary sting.



## THE MAN WHO MAKES FIREWORKS KNOWS

everything starts with the body,  
chemical and compact inside tight skin,  
telling itself to the world.  
So as people who up against the dark sky  
for the performance, unfold their fording,  
settle on chairs and blankets till their joints

touch,  
the man who makes fireworks waits.  
The crackle, hum, and rustling  
in the darkness must filter, still—  
design of blood and bone in a rich night,  
pattern of what will follow.  
Then the spark the body knows—  
Explosions break from the lungs,  
glitter of breath against the stars.

## TIGER EATING A EUROPEAN

Most exquisite toy, whimsy and revenge,  
plaything of a maharajah whose compli-  
ance—  
bribes of money, spices, jewels—ended at his  
eyes,  
who retired from the British to provinces of  
art  
and ordered his craftsmen to begin.

Now in the Victoria and Albert, it is a  
brilliant prize,  
lacquered like the Indian sun—wood-carved  
echo  
through strategies of silence. For the life-  
sized Englishman  
lies stiff upon his back, pointless toes thrust  
up at the sky  
beneath a Bengal tiger that crouches and  
defies.

Inside, the animal is strong and hollow.  
Music  
makes the tiger growl, the European scream.

*"Tiger Eating a European" was first printed  
as a broadsheet by High Ground Press, Madeira  
Park, B.C., Canada. Δ*

# THE WORST OF TIMES

BY SHARON MCGOVERN

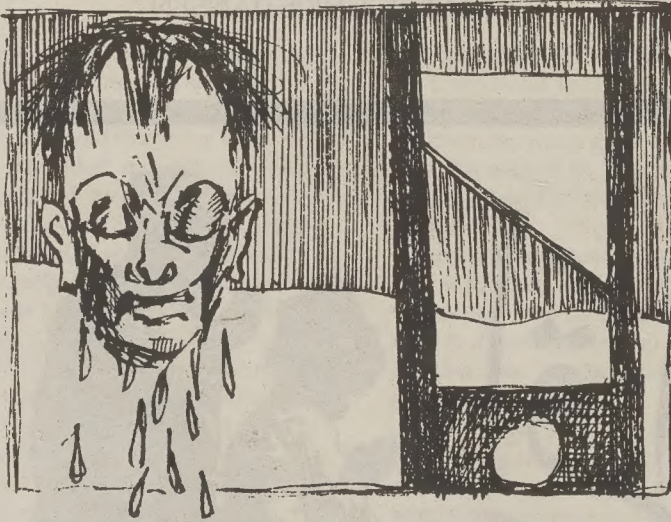
Charles Dickens' *A Tale of Two Cities* tells the story of Charles Darnay, who tries to escape from his past as a pre-revolutionary French aristocrat by emigrating to England and becoming the loving husband of Lucy Manette. Her father, Dr. Alexander Manette, was made a political prisoner by members of Darnay's family—who are known and cursed in France as Evremonde. Darnay is rescued twice from unjust punishment (first on trumped up charges of treason, again in the midst of the French Revolution for crimes against the people) by a drunken lawyer named Sydney Carton. Carton, in the shadow of the respectable Mr. Stryker, defends Darnay at the latter's treason trial, eventually securing his release due to his own striking resemblance to the accused. It is at the trial that Carton first sees Lucy, a witness for the defence, and falls hopelessly in love with her. He will later prove this love by dying in her husband's place at the guillotine.

The best part of BYU's production, which runs through April 13th, is Michael S. Burns's Woodcutter, who creeps onstage near the end of the play with a spooky intensity, speaking in a voice that sounds like the Muppet Grover gone mad, and cutting the tops off of pieces of wood as if they were the heads of women and children.

The second best thing is the costuming, designed by Janet L. Swenson, which, with Karl T. Pope's lighting, uses dull, somber colors to suggest both the melancholy of the story and the look of illustrations from an old, yellowed copy of Dickens' novel. Swenson and Pope also use red to great effect as accents; my favorite example being the red heels on the Marquis St. Evremonde's shoes—a perfect emblem of the impossibly effete.

The worst feature of the production is the adaptation itself, by the play's directors Charles Metten and Charles W. Witman. Seemingly in order to preserve as much of the novel as possible, the play's action is frequently interrupted by unnecessarily long passages of narration, which serve only to rob the play of subtext. Particularly frustrating is the use of three narrators to describe the murder of Evremonde as it happens before us.

But what the adaptors leave out is even more distressing. For instance, the character Barsad's motivations in accusing Darnay of treason and in later traveling to Paris are a total mystery, as are the reasons the Defarges (rabid revolutionaries determined to see Darnay's family Evremonde completely exterminated) allow him to roam free after specifically including him in the Madam's knitted register (though why they did so in the first place is yet another mystery).



Also excluded are Dr. Manette's reversion to a mindless, shoe-making prisoner after his failure to save his son-in-law's life, and the incessant knitting of the French women at the trials and executions of the accused. Even Mme. Defarge's Register vanishes well before the play's end; and as a replacement for the perfect symbol of both her callousness and ferocity, she takes to carrying a walking stick for which she had shown no previous need.

In fact, much of Mme. Defarge's cold drive is lost in Star Hayner Roman's incarnation of her. Though her denouncement of the Evremondes is fairly stirring, she more often exudes a sort of half-suppressed thrill at the thought of the coming revolution—coming off something like Angela Lansbury in *The Manchurian Candidate*. In these moments, the performance of David P. Knight, who plays M. Defarge, comes to an uncomfortable halt, as if he's not quite sure what to do with her.

The other performances, with the exception of Yannick N. Charrier's crazed Gaspard, are sheer monotony. Geof Addison's Sydney Carton (until his last, movingly delivered lines) is as unceasingly dour as Ben Hopkin's Charles Darnay is boringly stalwart, and Reta S. Patterson's Lucy Manette cries and faints a lot.

There never seems to be a good reason for these three characters to be drawn to one another. Patterson's Lucy has none of the graciousness and quiet strength described in the novel, and it's disturbing to see her turn away from Carton after he confesses his love for her as if totally repulsed. At Darnay's trial, when the three characters appear together for

the first time, we are simply not prepared to believe Lucy and Darnay are anything more than the most casual of acquaintances, and certainly do not display an affection for one another that Carton would envy. Furthermore, actors Addison and Hopkin look nothing alike, aside from their brown hair (though Addison's is straight and Hopkin's curly). That their resemblance would so distract the accuser Barsad is too great a disbelief to suspend. This twist also undermines our belief that Carton is the clever legal thinker he was introduced (at great length) as. No reason beyond the alleged resemblance is given for Darnay's acquittal.

In supporting roles, Eric Robertson seems much too young and fidgety to be the respectable old banker Lorry, and Tom Gleason's Dr. Manette is fragile and weak throughout the play, showing none of the strength he was described in the novel as gaining under Lucy's care (though given Patterson's performance, this might have seemed unlikely).

Though for the most part, the action is well staged, the crowd scenes in the Revolution and the final trials especially so, some of the direction is decidedly odd. For example, when Stryker introduces Darnay's case to Carton, he repeatedly shouts the name "Barsad" into his ear as if for no other purpose than to annoy him. Another time, before Lucy's wedding, an unfamiliar character dresses Lucy instead of her personal maid, Miss Pross. But the strangest event of the evening came at the very beginning, when the cast members marched onto the stage, struck confrontational poses, and stared into the audience—while one of them announced the opening prayer. The moment was too dramatic to be conducive to a praying mood, and an uncomfortable attitude settled on the production—one that never quite left. Unfortunately, there were more worse times in this play than best. Δ

## KING CRANDALL'S TOP FIVE ALBUM PICKS FOR APRIL

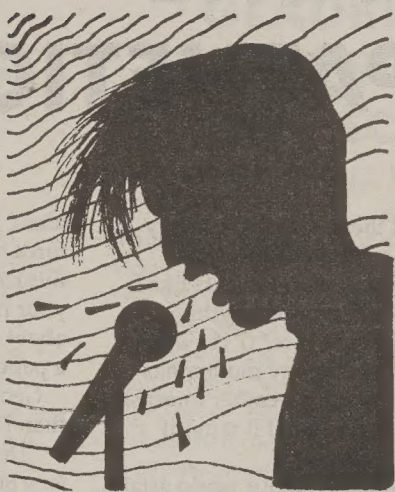
*Real Ramona* by Throwing Muses  
*Bootleg Series, Vol. 1-3* by Bob Dylan  
*International Pop Overthrow* by Material Issue  
*Ray* by Frazier Chorus  
*Mrs. Dolphin* by Pale Saints

# BASIC LANGUAGE— LOCAL TALENT REVIEWED AND PREVIEWED

BY SEAN ZIEBARTH

Basic Language is a hot local talent consisting of two musicians: John Hancock (vocal, keyboards, and guitar), and Dale Austin (bass, supporting vocals, and guitar). In 1989, Basic Language recorded and produced their record *Epoch Blue* and are now working on their second project. Their current recordings, "Gun Barrel Blue Eyes" and "Devotion" can be heard on KJQ's airwaves. Basic Language was commissioned to write and perform the official 1990 Utah Earth Day theme song, "No One But Us."

Basic Language has been around for awhile. Dale said, "John and I have been playing music together for the last six years with various musicians who were right for us at the time. Now, with just the two of us, I really feel that we are beginning to achieve the sound that we have been after all along." With their classical and jazz training, Basic Language goes



beyond the narrow limits of pop, creating a sound that is excitingly unique, not only to local music, but to pop music in general. I found their style to be similar to David Sylvian's (front-man of the now defunct Japan)—a style that is between or beyond musical genres. Blending modern rock, classical, and jazz music with masterful

technology, their music embraces a rich, artistic texture.

John said this of Basic Language's use of digital technology: "It is a tool to overcome any obstacles imposed by a shortage of resources. Obviously we can't have a full orchestra backing us up right now; although we would love that some day. It's far more important to us for our music to sound the way we want it to sound than it is for us to follow traditional rock and roll band set-ups."

On April 17, Basic Language will perform at Johnny B's. The show begins at 8 p.m. and admission is an affordable \$4. This would be a perfect time to begin basking in your end-of-school joy, looking forward to a great summer. Johnny B's is an excellent place to see a band. So get out, support the local music scene, and do not miss this show. It will be your opportunity to experience Basic Language before the masses do. These guys are going somewhere. Δ

## LETTERS, CONT. FROM PAGE 2

as the West, China to be the same as Canada or Chile. We must open our minds and our hearts to the people of this ancient realm and this magnificent culture. We must understand their way of thinking, their aspirations, and their impressive accomplishments. We must observe their laws and follow their example of patience. We must deserve to be their friends. As we become friends of China, as we learn from the, our Father in Heaven...will bring his purposes to pass in that great nation...He is doing his work in China, and we who think we are important actors are often no more than admiring spectators."

That the General Authorities feel this way is of great encouragement to me; that here at BYU we feel American Heritage is part of our religion causes me sorrow.

AN ANONYMOUS  
FACULTY MEMBER  
KENNEDY CENTER

### DR. KONCHAR FARR RESPONDS

TO THE EDITOR:

It is distressing to note that the student who edited my article on Mormonism and Feminism in the March 20 issue was the same student who challenged my pro-choice views in her own anti-choice article. By changing my plurals to singulars, splitting infinitives and substituting or deleting words, she altered the meaning of several sentences. This after promising to print the article exactly as I had written it. This blatant misrepresentation and inattention to conflict of interest is unprofessional and unethical.

In addition, I deplore your practice of addressing male professors as "Dr." and female (or is it only feminist?) professors as "Ms." As an editor and former journalist myself, I have come to expect more from your usually fine publication.

As for abortion as a "human" rather than a "feminist" issue, Ms. Nelson's claiming of a supposed more objective and gender-neutral term does what most such terms do—it erases women. Again, I emphasize that my pro-choice position does not exclude arguments like Ms. Nelson's, which is concerned with the embryo (it is not a fetus

until the second and third trimesters, when few abortions occur). I am not pro-abortion. I simply focus the issue where it ought to focus—on women who must be allowed to decide.

YOURS IN ANTHROPOCENTRIC HUBRIS,  
DR. CECILIA KONCHAR FARR  
ENGLISH DEPARTMENT

*Ed. Note: We apologize for the grammar inaccuracies in Dr. Konchar Farr's article. As for the term of address question, Student Review's usual practice is to address all professors as "Dr." We apologize for this one-time aberration.*

### AND RESPONDING TO DR. KONCHAR FARR...

TO THE EDITOR:

In her article, "Abortion is a Feminist Issue," Cecilia Konchar Farr rants about the "caretaker relationship" foisted upon women by male legislators. Her argument, in fact, is with God, the original Male Legislator. In the Old Testament, He directs married women that, "thy desire shall be to thy husband, and he shall rule over thee." This particular piece of legislation is restated several times in various scriptures, particularly in the New Testament.

Single girls, of course, wouldn't ever have to face an abortion if they never committed the sin of fornication. Nowadays, however, enlightened people are able to see that the real solution to this problem is to find a way to allow them to continue sinning, but dispose of the product by the shedding of innocent blood. This is done by changing the name of the process to abortion. On balance, it does seem a small price to pay for the right to relinquish one's self control. After all, an abortion merely destroys the only earthly tabernacle that a particular spirit can have—each person being unique, all things were created spiritually before being created temporally.

It seems a shame that God doesn't understand how things should really be. Perhaps Prof. Farr could arrange to get His name on the NOW mailing list to periodically update His views.

PEARL BERKSHIRE  
PROVO

TO THE EDITOR:

Ms. Farr in her article, "Abortion is a Feminist Issue" makes an excellent point. As she says, women don't need decision makers to tell us what to do any more than men do. We are very capable of making excellent, well-reasoned decisions, provided we have the knowledge essential to that decision. How, then, can a woman make an educated decision about abortion if she isn't taught the facts:

"From the moment of conception, this tiny being is complete inasmuch as nothing but nutrition and oxygen will be added until he or she dies, whether at three months after conception or 79 years.

"Brain waves can be recorded by the EEG 40 days after conception.

"The fetus is responsive to pain and touch and cold and sound and light.

"By 21 days, the fetus's heart is pumping through his/her own circulatory system his/her own blood type. Are pregnant women in abortion clinics ever given a stethoscope to hear their baby's heartbeat, audible at seven to eight weeks?

Somewhere in this quest for a woman's right to an abortion, a woman's right to knowledge and compassionate treatment have been lost. A balance needs to be found between the rights and needs of the woman and the rights and needs of the unborn. Maybe this can be found through education and compassionate service and support for those with emotionally difficult pregnancies. Many people who are sickened by abortion but are sensitive to women's needs have become involved in programs to open up their homes to unwed pregnant mothers and to help them through the process of adoption. Many others donate items, such as maternity clothes or baby items, to help defray the intimidating costs of having a baby. These programs need to be greatly expanded by caring people.

Utah Citizens for Alternatives to Abortion (UCAA) is committed to education and to helping women with untimely pregnancies understand and find alternatives to abortion. For more information, contact Camille (375-7578) or Shauna (375-4638).

MARSHA JUDKINS

STUDENT REVIEW · FINAL WINTER ISSUE  
APRIL 11, 1991



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APATHY  
OR  
STUPIDITY?

LIPOSUCTION?

SIT-UPS?

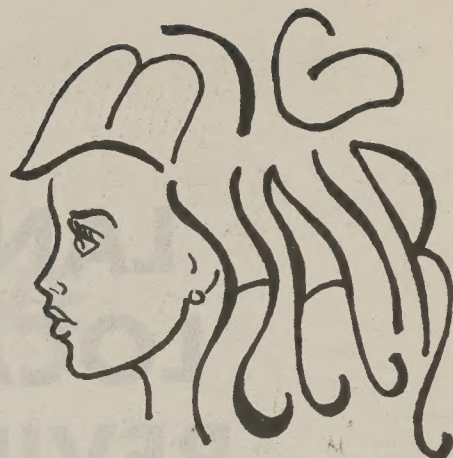
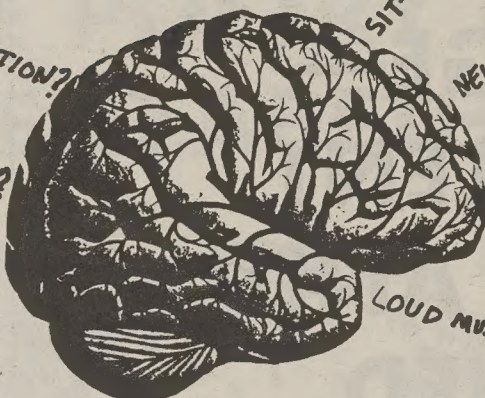
NEUROSURGERY?

SMART SHOTS?

HIGH COLONIC?

TAKE THE CURE

LOUD MUSIC?



A LEADING CAUSE OF  
SAPIENS INTERRUPTUS?

OPINION

## REFORMS FOR THE CHRONICALLY APATHETIC

BY EMILY LAURITZEN

My sisters call me an airhead and I can't say I disagree, although I prefer to call it "selective learning." I have a tendency to blow off "unimportant" tidbits of information. One example of this tendency occurred during finals a year ago.

I showed up on the wrong day, in the wrong room, for my Book of Mormon final (at least I got the time right). After struggling with the exam for half an hour, I took the test up to the teacher, whom I didn't recognize. (I assumed my regular teacher had asked someone else to give the final.) Near tears, I told the instructor that none of the information on the test had been covered in class. He then asked if I were taking the right final and I looked up to realize that it was not my regular class looking back at me. I really hoped none of them knew me because by then the whole class had figured out what was going on.

This experience started me to thinking that perhaps I could make my learning a little

less selective. I realized that I would never graduate until I started to pay attention to a few "unimportant" details of academic life. I must admit that I have improved, and have even done so without buying a Franklin Day Planner.

Sadly my tendency towards selective learning shows up in other parts of my life. For instance:

—I've never voted in a local, state or national election. I don't pay enough attention to know what date election day is, much less study campaign platforms and candidates.

—I seldom find time to read a newspaper and if I do, it's a glance through the *Daily Universe* (explore the universe—daily!). When the war with Iraq started, I didn't find out about it until twelve hours later.

—I have never demonstrated, picketed, or rallied for or against any cause. I excuse this apathy by telling myself that I don't have time to become informed enough to take a stand on any issue.

What makes all these confessions truly shocking is that I am a political science major. I tend to look at world events like I look at the weather: I can't do anything about it so why should I care? (I've never understood the obsession my mother has with watching the nightly weather forecast. She never misses it; I figure if it rains, it rains.)

By having this attitude about world affairs I have given myself much less credit than I deserve. People can think and create ideas, and ideas have the power to change the world (a paraphrase from *Dead Poets' Society*). History books are full of such examples. Humans were not given the power to think and speak only that we might shrug our shoulders and say "I can't do anything about it so why should I care?"

Consider this confession/call to action. Join me in starting to care about something. We don't have to join Greenpeace or any political organization (though it's not a bad

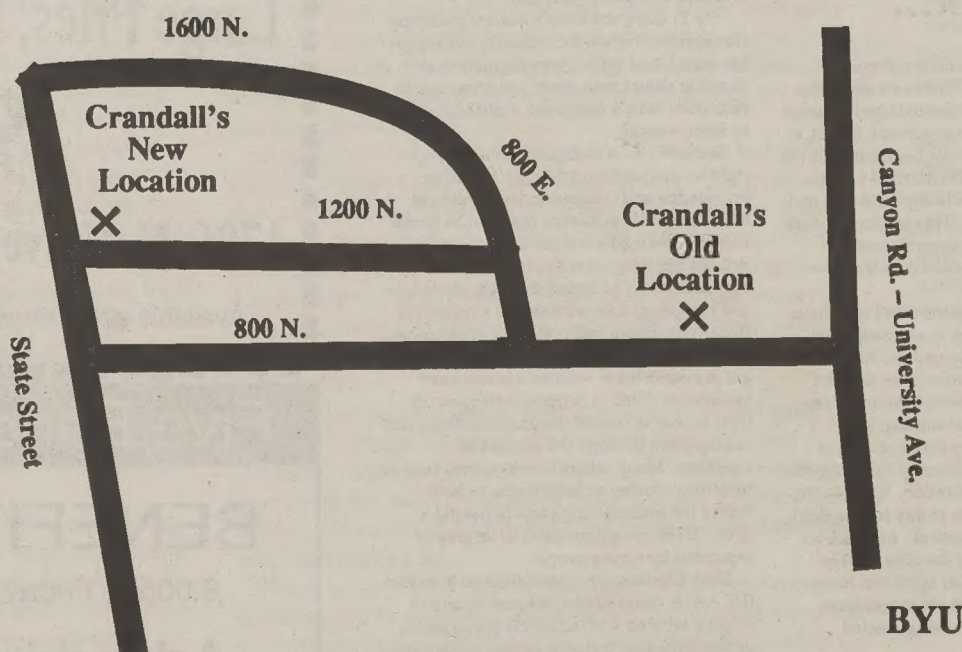
idea). Just join me in starting to be a modest force in the world. Read the newspaper, and think about what you read. Talk it over with your friends. If you feel strongly enough about an issue, write a letter to the editor of a paper, or to your congressperson.

George Bernard Shaw said it far better than I ever could when he wrote:

*"This is the true joy in life—that being used for a purpose recognized by yourself as a mighty one. That being a force of nature, instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die. For the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle for me. It's a sort of splendid torch which I've got to hold up for the moment and I want to make it burn as brightly as possible before handing it on to future generations."* Δ

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# STUDENT REVIEW BENEFIT AT THE KECK—APRIL 16

Student Review presents four local bands for four dollars on April 16 at The Keck, Provo/Orem's newest venue for local bands. The line-up features X-Effect, sixties folk duo Me and Jake, Gladbirds, and high energy ska band Stretch Armstrong. Show begins at 8 p.m.

The Keck was opened in mid-March by Dave Gibb and Mark Comer. After traveling around the country, the pair decided that Provo/Orem needed a place where local bands could play and local students could hang out. With the help of investors, they bought the old "Keck," which was a bar for forty years, and converted it into an 18-and-up club, open Friday and Saturday nights.

The Keck is a great alternative to Provo's bigger, older venues like the Pie and Center Stage. The place is decorated, painted up in black, with posters, televisions, a large glowing fish tank, and a bar

complete with bar stools. Since only 145 people can pack in at once, it brings the intimacy back to live shows. Manager Dave Gibb says that the closeness, the packed feeling, makes it better for bands as well as the audience. "Stretch Armstrong said playing at the Keck was their favorite show and the keyboardist for Swim Herschel Swim said that he was getting sick of playing live until he played the Keck," Gibb comments.

The Keck soon plans to expand its facilities to include a restaurant serving pizza, deli sandwiches, and buffalo wings and plans to expand and build on a patio for additional space. Additionally, the Keck has been in touch with Epic records and national touring bands like Screaming Trees and others may soon start appearing.

Meanwhile, it's the best of the local bands. Don't miss the concert Tuesday, April 16.

## STRETCH ARMSTRONG GETS RUDE

BY JOANNA BROOKS

Rude beyond rude boy, ska-playing *Stretch Armstrong* throws a rubber chicken in the face of an ever more serious Provo scene.

Rubber chickens, rebel flag barbecues, rubber bands, punching puppets, Fisher Price popcorn poppers, "more hats than any band ever," and the skanking/grimacing antics of hyperkinetic singer Scott Van Wagenen create *Stretch Armstrong's* irrepressible stage antics.

In fact, when Scott breaks into the "chicken man dance" on stage and slings the group's "crippled" rubber chicken into the audience, it seems that the only thing the group is serious about is their music—high energy, high intensity, hard-edged ska, influenced by *Fishbone*, *Selecters*, and *English Beat*. And, Scott adds, by "the theme song from Mr. Rogers."

In addition to Scott, *Stretch Armstrong* includes fez and suspenders sporting guitar player Gordon Cobb, red-dreadhead guitar player Chris Thomas, saxophonist Rob Enger, young drummer Paul Browning, strait laced bass player Kyle McBride, a keyboardist known only by "Hi" (don't call him Hyrum), and a soon-to-be-added trombone player, Steve Ricks.

The band first appeared playing a four-song gig at Gandolfo's with *So Be It* and *Slinky Fink*. Although the band recalls that first night as "nightmarish, hellish, horrible," it turned out well for *Stretch Armstrong*. *Swim Herschel Swim* manager Dave Merkeley was in the audience, liked what he saw, and set-up future shows. The band once desperate enough for exposure to book the step-down lounge at BYU has been in great demand ever since.

*Stretch Armstrong* has nothing but kind words for *Swim Herschel Swim* ("just charitable guys") and Dave Merkeley ("a credit to his species"), especially since *Swim Herschel Swim* gave a few hours of left over contracted recording time to *Stretch Armstrong*. *Stretch* plans to tape several originals, songs like "Wiener Song/Not for You/Big Hair," "Monster Song/Swallowed by Pride," "Monkey See Monkey Do/Horsey Song," and "Kyle's I-Spy Instrumental Song."

And they definitely plan to keep playing live, although less often. "We're only going to play about twice a month in the future," Scott said. "We don't want people to get sick of us. We want the stage show to stay crazy. At our next show, maybe I'll pull an Ozzy and bite the rubber chicken's head off," Scott said. Keeping its stage antics up, *Stretch Armstrong* is definitely a band to watch.

## GLADBIRDS: DARK SIDE OF THE SCENE

BY JOANNA BROOKS

Suddenly, there's a scene in Provo—beefed up ska whipping the Provo High pit into a frenzy Friday nights at Center Stage; early eighties covers bringing safe smiles to Pie-eating happy faces; "serious bands" playing to more savvy, bead-wearing Keck crowds.

And then there's *Gladbirds*.

*Gladbirds* don't play acoustic guitars, they don't do ska, and they stay away from covers. Some say *Gladbirds* sound like early *Black Sabbath*. Some say early *Led Zeppelin*, with the open blues riffs filled in. Some say there's *Living Color* in the bass and guitars and a less brassy Corey Glover in the voice. Whatever they compare it to, it's different from anything else you'll hear in Provo. Darker, more intense, more serious.

A set of *Gladbirds* rolls like high black thunderclouds. The pounding rhythmic intensity of Daniel Day's drums and Grant Jarvis's bass work is pulled tight by Jason Rabb's guitar lines and made haunting by Jerrod Rowan's steady, streaming voice.

*Gladbirds* got together in September from the remnants of *The Entz* and *Slinky Fink*. The current line-up played under the name *Slinky Fink* for a while, before picking their new name, *Gladbirds*. *Gladbirds*? For a *Zeppelin/Hendrix/Mud Honey/No Means No*—influenced, guitar driven band? Misnomer? "No," says Jerrod, "we wanted a name that would totally juxtapose with our music. Other bands choose names like *Power Slave*. We didn't want that. We're mellow guys, but we play intense music."

Intense is a good word for it. Their recently released tape is full of intensity. Their first song, "Hesitate," starts out sounding like *Metallica's* "One," and then breaks into strong, guitar driven melody. "Opium Den," like a smoke-filled "Dazed and Confused," talks about life as viewed on your back, "with the strobe light going and mind exploding," "trapped between the ceiling and the floor." The rest of the tape is just as urgent and addicting. There's urgency in the guitar on "Fist." There's urgency in Jerrod's voice singing "I Want It." These guys urgently need to get out of Provo.

And they plan to do it. Soon. After selling out almost all the copies of their tape (a few may be left at Reptile and Greywhale), and mailing a few tapes to indy labels like Sub Pop, the band has hooked a booking agent, plans to pack its bags in May, and tour if possible. "We like the scene and what's happening here and all. But Provo's safe. We can't stay here."

With a sound like theirs, they shouldn't have to either.

## ME AND JAKE: SPAGHETTI FOR DINNER

BY NANCY E. SPITTLE

In a town laden with all-male bands who play the standard guitar, bass, and drums, *Me and Jake* consists of only two women, Carrie Deppong and Amy (Jake) Jacob, who play a concoction of musical instruments. Sure, there is your basic guitar, but *Me and Jake* include a tambourine, bongo drums played with chop sticks, and homemade shakers. Their first shaker, an oatmeal carton played with wooden spoons, broke so Carrie now uses a yogurt container filled with popcorn. She said they first filled the container with beans but thought it sounded too weird.

The two use this eclectic group of instruments to play folk music based on sixties singers like *Simon and Garfunkel*, *Peter, Paul, and Mary*, and Carole King. This is not to say that they just cover old hits. Their recently released tape featured ten original songs and only one cover, *Simon and Garfunkel's* "The Only Living Boy in New York." At their most recent appearance, a three hour gig played April 4 at the Pie, *Me and Jake* had to add a few covers in order to fill the time. But even those cover kept *Me and Jake's* unique style because the group feels comfortable adding to old songs to personalize them. To John Denver's "Take Me Home, Country Roads," they added a verse that aired their feelings on the Utah beauty lost to smog. *Me and Jake* originals have similar action oriented themes like sixties folk music. Their song "What I Learned in School" explains the contradiction between history as it is taught and the actual sense of betrayal that it can foster.

However, many people do not recognize *Me and Jake's* sixties roots, comparing them to the *Indigo Girls* instead. The two find this ironic because they both say that they never even heard of *Indigo Girls* until they were already performing. Somewhat tired of trying to shrug the Indigo Girl image, *Me and Jake* sometimes poke fun at the group. For example, on their title track, "Georgia and the Love Kids," *Me and Jake* parody how *Indigo Girls* repeat the word "baby" so many times.

In fact, the whole idea behind "Georgia and the Love Kids"—take a big idea and do it—is the controlling force behind the two. Sometime after first meeting at a flag football game, the two decided to form *Me and Jake*. Later, Carrie and Amy decided they wanted to release a tape and travel to Georgia. To save money for the band's equipment and the cost of releasing the tape, both worked part-time jobs and ate only spaghetti for months. Well, now they own almost all of their equipment and their tape is available at any of their shows for five dollars.

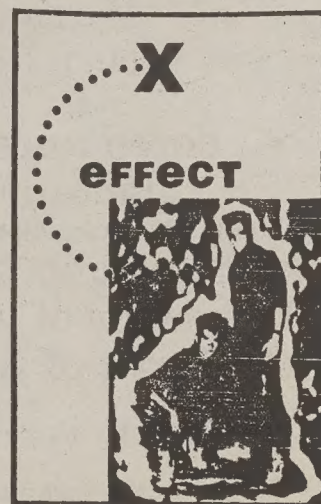
After they play the Keck in late April, the two have arranged a tour of southeast America, where they plan to appear mainly in Georgia.

STUDENT  
REVIEW  
PRESENTS

END OF THE  
YEAR BASH

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FOR \$4

glad  
birds



me &  
jake

STRETCH  
ARMSTRONG

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expires April 30, 1991

## STUDENT REVIEW PRESENTS END OF THE YEAR BASH

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## THEATER

April 10-March 30, *Daddy's Dyin'...Who's Got the Will?*, Egyptian Theatre, 8pm Thurs-Sat, 7 pm Sundays, call 649-9371.

Feb 21-April 15, *No Time For Sergeants*, comedy, Hale Center Theater, \$8, \$10 for reserved seating, call for reservations, now! 484-9257.

March 22-April 22, *Papa Married A Mormon*, Mondays, Fridays, and Saturdays at Pages Lane Theater, Centerville, 8 pm, call 298-1302 for info.

March 15-May 6, *The Lion, the Witch, and the Wardrobe*, Salt Lake Repertory Theater, call 532-6000 for times.

April 5-May 25, *Baby*, Broadway Musical, Sundance Institute Screening Room, call 225-4100 to make reservations, now! \$10.

April 12-June 3, *Kiss and Tell*, Mondays, Fridays, and Saturdays, 8pm, Hale Center Theater, Orem, call 226-8600.

April 10-May 6, *Little Women*, Mondays, Fridays, and Saturdays, 7:30 pm, Valley Center Playhouse, Lindon, call 224-5310.

April 11-14, *Medea*, Pioneer Memorial Theater, U of U, 8 pm, 7 pm on the 14th, for ticket info call, 581-6961.

April 13-May 11, *The Sound of Music*, City Rep, SLC, 7:30 pm, call 532-6000 for exact dates.

## THEATER GUIDE

Babcock Theater, 300 S. University, SLC. Tickets: Fri&Sat \$6, weeknights \$5, 581-6961.

Egyptian Theater, Main Street, Park City. Tickets: 649-9371.

Promised Valley Playhouse, 132 S. State St., SLC. Tickets: \$5, 364-5696.

Hale Center Theater, 2801 S. Main, SLC. Tickets: \$4-\$7, 484-9257.

Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: \$8-\$18, 581-6961.

Provo Town Square Theater, 100 N. 100 W., Provo. Tickets: \$3, 375-7300.

Salt Lake Acting Company, 168 W. 500 N., SLC. Tickets: Fri&Sat \$17, T-Th \$14, 363-0525.

Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000.

Valley Center Playhouse, 780 N. 200 E. Lindon. Tickets: \$4, 785-1186 or 224-5310.

## MUSIC

April 10, The Sisters of Mercy w/ Danielle Dax, Kingsbury Hall, U of U.

April 11, Screaming Trees w/ Big Face, The Bar and Grill, SLC.

April 11, Gladbirds w/ Liquid Forest, The Keck, 1605 S. State, Orem, doors open at 8 pm, call 226-6720.

April 12, Werk Shutz w/ 1,000 Dreams, The Keck, 1605 S. State, Orem, doors open at 8 pm, call 226-6720.

April 14, Edie Brickell and the New Bohemians w/ Blue Rodeo, Capitol Theater, SLC.

April 16, Front 242, Fairpark Coliseum, SLC.

April 17, Basic Language, Johnny

B's, 65 N. University Ave, Provo, 8 pm, admission \$4.

April 18-19, Piece of Mind w/ Undecided, The Keck, doors open at 8 pm, call 226-6720.

April 27, Me & Jake, The Keck, doors open at 8 pm, call 226-6720.

April 29, The Bo Deans, Z Place, Park City.

May 21, Frank Sinatra's Diamond Jubilee World Tour, 7:30 pm, Salt Palace, SLC, tickets at Box Office or SmithTix.

Mondays & Wednesdays, Joseph Smith Auditorium Organ Recital Series, 12 noon, JSB Auditorium, free.

Weekends, Live Music at the Pie, Pie Pizzeria, Provo, 9-midnight, cover \$3, gets you hot live music and food.

## FILM

### VARSITY I

Shows at 4:30, 7, 9:30.

April 11, *Great Expectations*.

April 12, *What's Up Doc*.

April 12-13, 15-18, *Dances With Wolves*.

April 19-20, 22-25, *Opportunity Knocks*.

April 26-27, 29-30, *All Dogs Go to Heaven*.

### VARSITY II

Shows at 7, 9:30.

April 12, 13, 15, *The Slipper and The Rose*.

INTERNATIONAL CINEMA  
April 9-13, *Cries and Whispers* (Swedish), *Commissar* (Russian).

### MOVIES 8

Now showing: *The Rescuers Down Under*, *Ghost*, *Edward Scissorhands*, *Mermaids*, *Look Who's Talking Too*, *Nothing But Trouble*, *Kindergarten Cop*, *3 Men and a Little Lady*, \$1.50, call 375-5667.

CINEMA IN YOUR FACE  
March 27-8, *Tong Tana*, a film about the Bornean rain forests, 5:20, proceeds benefit Utah Wilderness Association; *C'est La Vie*, a good French flick, 7:10 pm.

## CINEMA GUIDE

Academy Theater, 56 N. University Ave., 373-4470.

Avalon Theater, 3605 S. State, SLC, 226-0258.

Cinema In Your Face, 45 W. 300 S., SLC, 364-3647.

Carillon Square Theaters, 224-5112.

Cineplex Odeon University 4 Cinemas, 224-6622.

International Cinema, 250 SWKT, BYU, 378-5751.

Mann Central Square Theater, 374-6061.

Scera Theater, 745 S. State, Orem, 225-2560.

Varsity I, ELWC; Varsity II JSB, BYU, 378-3311.

## SPORTS

April 12-13, Men's Volleyball vs. UCLA, 7:30 p.m., Smith Field House.

## DANCE

April 19-20, Evening of Dance, Children's and Teen's Dance Company, Pardoe Drama Theater, HFAC 7:30 pm.

Mondays, International Folk Dancing, U of U Union Ballroom, 7 pm, free.

Tuesdays & Saturdays, Big Band Era Ballroom Dancing, Murray Arts Center, 269-1400.

Wednesdays, Israeli dancing, Jewish Community Center, SLC, 7:30-10 pm.

Thursdays, Industrial Dance Music, The Pompadour, 740 S. 300 W., SLC, \$4 cover, info: 537-7051.

## ART

April 10-30, Student Art Show, B. F. Larsen & 303 Galleries, HFAC.

## LECTURES

April 10, "Andean Immigrants in the United States," Dr. Teofilo Altamirano, 3pm, 238 HRCB.

April 10, "The Unknown Switzerland and Its Literature," Prof. Robert Helbling, 2 pm, 238 HRCB.

April 11-12, Women's Conference, to register call 378-7692.

## OTHER

April 12, "Post Greek Constellations"-BYU Planetarium show on the history of space flight, Eyring Science Center, 7:30 and 8:30 pm, \$1.

Massages, Full body, Full hour, \$16, call 359-2528.

Air Pollution Report, current and expected levels, 533-7239.

Current Sky Info, 532-STAR.

Geneva Steel plant tours, MTuWF at 9 am and 1 pm, free. Call to reserve a spot: 227-9240.

Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laser Floyd and others. Info: 538-2098.

Poetry Readings at Bistro to Go, 271 South Main, SLC, 10 pm on Fridays, call 363-5300 or 363-0705 to schedule or for info.

Mondays, Readings of local women writers, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.

## EDITOR'S CHOICE

A must see—Basic Language at Johnny B's, this will be a hot show, see the Arts and Leisure section for a preview.

If you haven't gone to The Keck yet, there are a lot of great bands playing there. Make sure to see Me & Jake on the 27th—they'll be heading off down south for their tour soon.

Experience the talent of our artists and check out the student art show in the HFAC. Best of all, it's free.

Check out *Papa Married a Mormon*. It's a hilarious play written by John D. Fitzgerald (author of the Great Brain books).

A lot of good speakers will be at the Women's Conference. Students can get discount tickets.

Have a great summer!

"Most people feel that they are helplessly at the mercy of the conditions which surround them. This leads to the destruction of their inwardness"—Joseph Beuys.